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An Evangelistic Call

J. HERSCHEL COFFIN

Christian Education To-day

ROBERT L. KELLY

Christianity and Schools

S. ARCHIBALD SMITH

Education and Quaker Mysticism

EDGAR H. STRANAHAN

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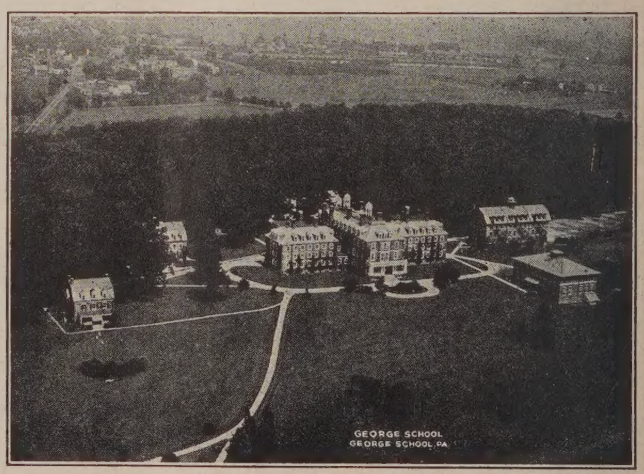

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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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Christian Education To-day and To-morrow

BY ROBERT L. KELLY, *Executive Secretary,* Council of Church Boards of Education

CHRISTIAN education today faces its most colossal task. Never was there a time when its principles, its methods and its beneficent result were so greatly needed. The term itself has within it two necessary implications. The one is the implication that religion is a necessary ingredient of human experience and welfare and that the church is the chief external instrument for the development and extension of religion. The other is the implication that education is likewise necessary for advancing human experience and that the school is its chief implement.

In addition to the impingement of external and antagonistic forces upon the processes and methods of Christian education, we find ourselves confronted today with the doubts and despairs of the brethren. Internal gloom and pessimism are more difficult to withstand than active external opposition. A few days ago, the president of one of America's great well-equipped, rich universities, a man who is profoundly religious and is doing his best to maintain the religious element in the university structure and function, wrote to the joint office which the writer attempts to represent, "Apparently human affairs have broken loose from human control." His letter showed with reference to an important project on which he and the writer were collaborating, a mood of discouragement if not of despair.

It is but a concrete illustration of the manner in which many men and women placed in positions of influence and power are facing the present social turmoil. Among the chiefest of these prophets of gloom is Dean Inge of London whose writings are so consistently pessimistic that he has been nicknamed "the gloomy dean." Not long ago he wrote: "We must cut down our hopes for our nation, for Europe and for humanity at large to a very modest and humble aspiration. We are witnessing the suicide of a social order and our descendants will marvel at our madness. The possibility of another dark age is not remote."

We are undoubtedly in the midst of a human crisis, every phase of which takes on the nature of chaos—political, economic, moral, domestic, religious and educational.

In America we have no closely knit political parties although our experience in government for almost one hundred and fifty years exhibits the working of a bi-partisan system; our banks have been closed, our laws are held in disrespect, our homes are deteriorating, our schools it is plain to many are failing to function adequately, our churches are subject to violent criticism, part of which no doubt is justly aimed. What else have we—or did we ever have?

The black cloud of doom has settled down upon a great many people. The only thing they can see is the outline of the Goliath of pessimism. As features of the outline they detect secularism, lawlessness, blind partisanship, selfish nationalism, rampant capitalism, destructive militarism, unwholesome denominationalism, not to use uglier words for more serious human misdemeanors and crimes.

Now it is the business of Christian education in such a time to assert and to back up the assertion with authoritative data that we do have something else besides the disintegrating tendencies upon which the prophets of gloom base their doleful predictions. We have in our colleges and in our churches exemplifications of the human spirit at its best. We have still among us the spirit of youth. We have still the leadership into the adventurous future, of our children.

The modern Davids are still well supplied with the most effective "ammunition" for their slings. The names of these pebbles are faith and hope and love and sacrifice and intellectual aspiration and adventurous freedom—the abundant life—still irresistible, still triumphant.

The writer was conferring not long ago with the president-elect of the Young Women's Christian Association in one of the smaller church-related colleges. It was in a college affiliated with one of the smaller and plainer religious groups—a group which has made much of plainness of dress and of speech and of living. She outlined the programs of her Association in the past and spoke of her aspirations for the next year, which would be her own Senior year in college. When asked the question, "Just how flaming is flaming youth as you know it? How destructive to what is traditionally considered the highest values is the attitude of the young people with whom you come in contact?" she answered that her college mates were throwing overboard a good many superficial symbols of religion, that her own college generation had gone through a remarkable process in the matter of discarding plainness of dress, that she was herself a member of a gang whose attitude toward religion was one of agnosticism, if not of unbelief. It developed in the conversation that while she was "in the gang," she was not "of the gang" but that on the other hand, unconsciously perhaps, she had adopted the philosophy and method of the apostle Paul and had even gone him one better, for her attitude could easily be stated, "I have become all things to all college girls that I might by all means save some." She asserted emphatically and without qualification that the great mass of the girls in her college, and her Association enrolls 95 percent or 98 percent of them, are loyal to the deeper and more lasting values of the religious life.

In another church-related college was found a wide-awake class discussing methods of American politics. They were outlining the abuses of municipal government which we all know

smell to high heaven in most of our cities. They were reciting the excessive expenditures of senatorial and other elections. To a question which one of them put to the writer, "Is there any way out?" his reply was, "You yourselves in this discussion are showing a way out. It is a long, and tedious and thorny way, but there is no other way. Only by the process of the education of our youth can these reforms be achieved." Only as our younger men and women are aroused as was Abraham Lincoln aroused when he saw a slave sold at auction on the block can the forces be set to work which will clarify the waters of our political life.

We may have no hesitation in asserting that the inculcation of this moral indignation is more likely to be achieved in the institutions of our country where religious values are considered a part of the process of education than elsewhere. Our eyes must not be dazzled by the brilliancy the power and the prestige of the great universities. The leaven in the lump does not necessarily bulk large; which is not to say that there can not be any leaven in a large lump. There was a Serbian student, talented, keen, ambitious, in one of our smaller colleges. In addition, he was honest. He went to the dean and expressed his doubts. He doubted the value and significance of the strong currents of religious life in his college. He thought he was an agnostic. He doubted whether a boy had a fair chance in a small, obscure college and he told the dean that he would like to have an interview with Michael Pupin of Columbia University, perhaps the greatest Serbian-born American citizen and certainly one of the world's greatest scientists. An interview was arranged with Pupin. To his first expression of doubt Pupin replied, "There is only one person in the universe of whom I am afraid and that is Almighty God." To the boy's second doubt Pupin said, "It does not make so much difference about the size of the college but it makes a great deal of difference about the size of the boy." The boy returned to his small college contented and reassured.

As one comes in contact with the hundreds and thousands of college students in this country, as he catches their spirit and sees and feels their sensitiveness to the higher values of life, the mists of pessimism and despair are somewhat dispelled. Apparently, in the judgment of our youth, we are not now at the end of the world. Apparently these strong adventurous young men and women are not disposed to lie down and die. Apparently intellectual and spiritual fatigue poison has not yet gotten to their blood. They have no disposition to abdicate. They know that in unusual extremities the great spirits of the world have not abdicated. Isaiah did not, nor did Gustavus Adolphus, nor Martin Luther, nor George Washington, nor Abraham Lincoln, nor Woodrow Wilson. The latter's body was killed, but his spirit never. In an address at Gettysburg before the World War, he said, "Lift your eyes to the great tracts of life yet to be conquered in the interests of peace, of that prosperity which lies in a people's hearts and outlasts all wars and errors of men."

I would not be unjust to "the gloomy dean." At another time he said, "But after all, we judge our generation mainly by its surface currents. There may be in progress a storage of beneficent forces we cannot see. There are ages of sowing and ages of reaping. The brilliant epochs may be those is which spiritual wealth is squandered; the epochs of apparent decline may be those in which the race is recuperating after an exhausting effort." If only Dean Inge could have visited the small Dunkard college and talked with the president-elect of the Y. W. C. A., he might have been saved from writing the words quoted from him in an earlier section of this paper.

Of course we all know that civilization is now caught in the undertow of its most disastrous and wicked war. We cannot see these currents but they are forcing many of us downward and backward. Burke says, "You cannot indict an entire nation." It may be that that is true but certainly the sword of Damocles hangs heavily and imminently by a single hair over the heads of all races, all peoples, of civilization itself.

The challenge to the church and to the school, is, through the process of Christian education, to answer the prayer so eloquently voiced by a former American, "God give us men." We do have men who now must be unnamed, men in industry, in politics, in our social fabric, in our churches, in our schools, whose hands the people must uphold as they strive to lead us to a better day. The great and only forces in terms of which this advanced movement of ours will be accomplished, are religion and education. They have never failed us. They will never fail us.

If Daniel Webster once said in the Senate of the United States, "Liberty and union," we must now rally around the two-fold standard more loyally than we have ever done before, "Religion and education, one and inseparable, now and forever."

An Evangelistic Call

By J. Herschel Coffin

Substance of a Commencement Address given at Whittier College

IN imagination, picture with S. C. Schmucker the clock of time as ticking off the eons of the past in this proportion: If the time since the stratification of rocks began is one round of the clock—12 hours—then the mid-tertiary period is one hour; the time since the appearance of Neanderthal man is one minute; the recorded history of the human race is eight seconds; the Christian era is four seconds, and the modern period is one second. On the background of this picture, you will quickly agree that the greatest episodes which have occurred in this cosmic drama are only one minute old and four seconds old respectively: namely, the coming of man, and the coming of the Son of Man; the emergence of the human soul, and the incarnation of the Soul of God.

If we would manipulate the reel of history so as to slow down the last four seconds of time, we could then more clearly see the formation of the core of modern culture—that pattern of thought and life called Christian.

For three, slow-moving seconds, upon the basis of authority, Christianity perfected a pattern of life, defined objectives, established values, prescribed duties and proclaimed rewards. And then during the last slow second a different principle flowered out. Your college experience has acquainted you with this story. But have we always read it with perspective? The spirit of science took possession of the spirit of man and drove him with psychological compulsion out into the uttermost parts of the earth and of the heavens, on the quest for new knowledge. Facts about the cosmos he found in abundance. Straightway he adduced from these a system of laws by which he was able practically to annihilate space and time. He harnessed the energies around him to do his bidding in collecting and making things. May we select four of these things which shall typify the crisis of the resulting fever called industrial civilization? Suppose we allow the morning paper to stand for communication; the automobile to represent trans-

portation; the machine gun to typify non-cooperation; and the hospital to signify humanitarianism.

This culture which we call Christian civilization is a fusion of three ancient cultures—Hebrew with its zeal for righteousness, Greek with its flair for science, and Roman with its genius for legalism and organization. And the automobile, the printing press, the machine gun and the hospital are all thus the result of the practical organization of the laws of science. Along with the material elements of civilization many attitudes and elements of pagan origin are thus seen to persist into the civilization we call Christian. It is these pagan survivals which produce depressions and revolutions.

To use the phrases of the Reverend Canon Frederich Lewis Donaldson, of Westminster Abbey, ours is a world saturated with seven deadly sins: politics without principles; wealth without work; pleasure without conscience; knowledge without character; industry without morality; science without humanity; worship without sacrifice. This, then, is the world, my friends, into which you are entering.

"But," you say, "is it so hopeless? Must we be pessimistic? Is the world as intrinsically bad as the last second of history would indicate?"

By no means! As long as there are even a few who remember the Sermon on the Mount and who burn with a zeal to give its principles a trial as a philosophy of life, the case is not lost. There never was so great a chance for individual achievement and personal happiness, for social progress and cultural advancement. But this achievement and happiness will be conditioned upon your effort to help eliminate those deadly sins from our social organism.

If higher education means anything to us, is it not this—that personal poise and constructive criticism from this time forth are the price of both happiness and social progress; that consecration to the value system of Jesus Christ as the core about which to construct one's personal history is the secret of personal happiness and the recipe for social order; that the pushing aside of religion and the spiritual elements have not only impoverished our culture, but with equal certainty will it inevitably impoverish our personal life as well.

The last word of your Alma Mater to you as you depart is a deliberate and urgent evangelistic call to the way of life as taught and exemplified by the Man of Galilee. Your Alma Mater will not be particular about your religious vocabulary or over-zealous about dogmatic doctrines so long as you put yourselves in harmony with the Power that makes for righteousness by following the Way of Life of the Master of men. To follow this way will mean that in the use of your daily paper and your automobile you will extend and refine the processes of cooperation as they have already been refined in the use of the hospital. You will also cooperate to put the machine gun and all agencies of non-cooperation out of existence, whether those agencies be the archaic and pagan legalisms of the Kentucky coal fields; whether they be the competitive diplomacies of nations or the third degree methods of police departments. This evangelistic call is not an emotional appeal to a shouting religiosity, but to an experience and a behavior pattern constructed *as if* you believed in the psychological and sociological soundness of the philosophy of life of the Lord Jesus Christ.

It is a call to place at the center of your lives those values which when achieved will make His Kingdom come and cause His will to be done upon earth as it is in heaven.

Christianity and Our Schools

By S. Archibald Smith

The following is the substance of an address delivered at Westtown School last year by the Principal of Friends Academy at Locust Valley, Long Island, New York.

IN the year 1881, a great thinker, looking over the checkered history of mankind, said, "No period in the past attracts me like the present, but there will come a day when rather than now I should like to be on earth; and that day is one hundred years hence. I should like to see how some of the great movements in social and in religious thought now on foot will work themselves out."

Since 1881, fifty years have passed. We today are at the half-way point in that forward-looking view; but I think that some of the movements in religion and in life have even now worked themselves out to issues more radical and more surprising, if not more interesting and more reassuring, than could have been imagined as the result of a hundred years. The world of 1881 has vanished completely. For one thing, great secular interests engage man's attention as never before. The world has shrunk to a very little measure. The astounding developments in transportation and in instant and world-wide communication, the automobile, aeroplane, radio, great combinations of capital, the harnessing of the forces of nature, the mechanization of life—these have gone forward at a swifter pace and in a more prodigious way than the wildest dreams of fifty years ago ever imagined. This on the secular side of life; and then, whenever you find men interested in religion, you find that their interest has in some measure an entirely different immediate goal. Religious people seem now more concerned with rebuilding this world than in escaping to another world. I am sure that many of us can recall vividly the popularity of Phoebe Cary's hymn:

"One sweetly solemn thought
Comes to me o'er and o'er,
I'm nearer home today, today
Than ever I've been before.

"Nearer my Father's house,
Where the many mansions be—
Nearer the great white throne,
Nearer the crystal sea."

It is a matter of gratification, perhaps, to us as Quakers that more popular today in religious circles is the Quaker prayer of Whittier:

"Dear Lord and Father of mankind,
Forgive our foolish ways,
Reclothe us in our rightful mind,
In purer lives Thy service find
In deeper reverence, praise."

And in the third place none of us, I think, anywhere, is disposed any more to settle arguments about religious and ethical subjects by quoting proof-texts. Men who are giving any serious thought to religious and ethical things now generally base their ideas on experience, intelligence, and the demonstrable facts of scientific research. From an extended point of view this is quite unprecedented. We are, in brief, in a momentous era of transition—behind us the fast-fading conceptions and prejudices of a provincial period, and before us the rapid emergence of new modes of thought, new standards of conduct.

These considerations hint at some of the changes which have come to pass within the lifetime of men of my generation. The drama of life is being enacted on a new stage; at

A beautiful and impressive Easter pageant was directed by Alice Whittier Jones of Ram Allah, who, since 1930, has been at Oak Grove, our Quaker school for girls in Vassalboro, Maine.

any rate with new stage settings. To be sure, the riddle of existence has not been solved; we still have sorrow and wrong and disease and disillusionment and the great frustration of death, just as our fathers had. In this respect the problems have not changed but we are facing these problems in a somewhat different manner and with a changed technique. Various groups are facing them in various ways. On the one hand is the self-hypnotized humanist, who prays thus to his reality:

"We know not whether you are kind,
Or cruel in your fiercer mood;
But be you matter, be you mind;
We think we know that you are blind,
And we alone are good."

And on the other hand, is the Christian attitude which believes that ultimate reality, in spite of much that is impossible to be explained, is best understood when interpreted as personal and friendly, the strength-giving faith that the personal and friendly spirit of the universe is best illustrated in that person we call Jesus Christ. So that on the one hand, is the view of an evil, or, at any rate, of a dead universe, a view which ultimately paralyzes the mind, starves the affections, and baffles the moral sense; and on the other hand, is the great Teacher, teaching for all time that mercy, justice, purity, truth, love rule the world, and that in man's efforts to achieve a better-than-what-is there is a Power in the universe who shares his interest in such matters, who backs him up, to whom failure or success in his efforts makes a difference, a living reality, companion, and friend. Such teaching teaches us to see that spiritual values are matters of fact, that love and honor and goodness and moral beauty are facts as truly as rocks and crystals, that spiritual hopes and aspirations have a home here as well as have pollen-dust, and dirt, and star-dust.

These two attitudes toward life have in some form always existed; but they are clearer-cut now than ever. There is even a school of thought which affects to believe that the discoveries in the realm of science demonstrate beyond peradventure that human life has no rational purpose. But this teaching is, I believe, the root cause of the moral disintegration which is all about us; for it is the conviction that nothing really matters. Now, it seems to me that the moral result of such teaching is inescapable; because after all, the most immoral man is he who has ceased to strive toward a something greater than himself. That is the great apostasy.

Now it is the high privilege of us who are teachers to counteract all this. It is the privilege of us who have got some personal apprehension of that reality which cannot be intellectually comprehended, to give to our young people in this chaotic day some ray of hope, some motive for high living, to sound a bugle note summoning them to sanity and glad adventure.

Herein our schools and colleges have a splendid opportunity by reason of the human material with which they deal. They have to do with youth. They deal with what is proverbially a period of hope. I remember reading years ago in my schoolboy days a book which made a profound impression on me. It was Cunningham Geikie's "Entering on Life." The first sentence in that book is this:

"Some things God gives often: some he gives only once. The seasons return again and again, and the flowers change with the months, but youth comes twice to none. While we have it, we think little of it; but we never cease to look back to it fondly when it is gone."

We do indeed look back to it fondly when it is gone, perhaps more fondly than we should, because it is certain that for a normal, expanding, Christian life, youth is not the happiest period of one's days. If it be true, as has been said, that the happiest man is the man who thinks the most interesting thoughts, then the years of middle and of later life when by reason of rich, adventurous moral experience, thoughts have become more interesting and interesting thoughts have become more numerous, should be in reality the happier time. But be that as it may, youth is nevertheless the period of great decisions, and if not soured and chilled by the prevalent doctrine of mechanistic determination, it is a period of gorgeous dreams, of holy enthusiasm, of boundless hopes; and you men and women before me who are parents and you who are pursuing the divine vocation of the teacher are dealing with this sacred human material. And you can so place before youth

the enduring satisfactions of life that when they shall have reached that period when in many men visions of beauty and of hope do begin somewhat to fade, they may still keep the faith and go down to life's end undishonored and unafraid. That is one thing that our schools and colleges may do. I know of no more inspiring task than that; and I know of no more fruitful time for such a service than the present juncture in human affairs.

In these days of state universities and secular schools, numerous, generously equipped, amply supported, the small Quaker school and college must squarely meet and frankly answer the challenge as to the reason for its existence. If the casual and current conception of education which makes it chiefly the acquirement of knowledge, together with such mental discipline as enables one to use that knowledge effectively be the true conception of education, it will be difficult to meet the challenge satisfactorily. For in what may be called physical equipment and facilities, available fields for investigation and experimentation, and resources of every kind, the ordinary Quaker or other Christian or denominational institution is often hopelessly outclassed by those institutions which are supported by the state. From a superficial and obvious point of view, the case would seem to be decidedly against the Christian school and perhaps, particularly, the Quaker school as relatively inefficient, uneconomical, and unnecessary. But by many of us the conception of education just now mentioned cannot be accepted as valid and sufficient. It lacks what seems to us to be an essential thing in education. There is more to man than body and mind. Education implies the development of the whole man, the unfolding of all latent capacities. As the oak is a fully educated acorn and as the apple is a completely educated appleblossom, so a fully educated man is something more than an efficient machine for making money and for making a living. There is something more important than making a living; and that more important thing is the making of a life, a well rounded, symmetrical, complete life. An education must mean that. A man is truly educated in proportion as he realizes and conforms to a well rounded life.

There, it seems to me, is the distinctive and unassailable claim of the small Christian school or college, and here is also the unassailable claim particularly of the Quaker school, for reasons which, I think, will appear as we go along. This claim is based on the assumption that the best pattern of life is found in and interpreted by Jesus Christ, and that it can be plainly discerned and can exert its attractive and transforming power only under conditions that recognize and emphasize the essential importance of the spiritual side of life. I am here referring to the essential importance of such a thing as the faith of Jesus. I am not contemplating faith about Jesus. Faith about Jesus is one thing; the faith of Jesus is quite another. Faith about Jesus has led men nowhere except into heated and profitless arguments; but the faith of Jesus, while it has sometimes led along the *Via Dolorosa* and into the Garden of Gethsemane, holds one calm and unafraid as he enters the deepening shadows of life's inevitable evening.

That there may be moral education of a higher character in secular institutions is freely conceded; but the moral education which draws its inspiration from the faith of Jesus is of the highest type. This highest type of faith is rugged with the realism of Calvary; it is a real life, a real death, a real resurrection, a real redemption. For the cultivation of such a faith the Christian school has a powerful role to play, the school where the viewpoint of teaching and of learning is that of Jesus Christ, and where the atmosphere is that of the Kingdom of God. It is shortsighted to say that there is no religion in mathematics; that chemistry knows nothing of God; to say

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that astronomy is a subject for the exercise of reason and not of faith; to say that botany has no spiritual message. The teacher should be the pioneer of the invisible, one who

> "Sees, in some dead leaf, dried and curled,
> The deeper meaning of the world;
> Hears through the roar of mortal things
> The God's immortal whisperings,
> Sees the world wonder rise and fall,
> And knows that beauty made it all."

Mathematics may be so taught that the influence and example of the life of the teacher cannot be computed in the figures which enter into his problems, and the investigations of the chemist may be pursued in a way as to indicate insight into the deeper things of the spirit, while Young's assertion that "the undevout astronomer is mad" commends itself as indisputably true. There are teachers in our schools who have and who manifest such a vivid sense of the spiritual in all the facts and phenomena included in their departments of instruction that their class rooms become sanctuaries.

The assumption that great scholarship and reverent faith are incompatible is false and indefensible. There is nothing in the thought of God to delimit and cramp one's mental powers. On the contrary, there is everything in such thought to broaden and emancipate. It ought not to seem necessary for man in the process of his education to apologize for God, or to apologize for the introduction of religious matters. In the interest of truest education the religious idea would naturally be emphasized and fostered and encouraged, because our fretful, busy, and sadly wise generation cannot yet safely lay aside the old discovery that "the fear of the Lord is the beginning of wisdom."

(To be concluded)

Education and Quaker Mysticism

By Edgar H. Stranahan

THROUGHOUT its history, Quakerism has placed special emphasis upon the mystical experience in religion and a thorough educational program for its youth. While there is no indication of any antagonism between these two emphases, and while the history of Quakerism indicates that the outstanding mystics have been interested in education, nevertheless all too little effort has been made hitherto, to build the latter upon the educational values of the former.

Before constructing an educational program on the educational values of Quaker mysticism, it is necessary to define the main features of that mysticism. In order that a cross section of Quakerism's most representative thought might be obtained, inquiry was made of thirty prominent members of the Society of Friends, asking for a list of Friends, representative of the whole history of Quakerism. Replies were received from college presidents and professors, clerks of Yearly Meetings, general superintendents, and officials of the Five Years Meeting of Friends. There was a great unanimity in the lists returned. Quotations from the writings of these Friends constitute the basis for the conclusions concerning Quaker mysticism.

Types of Mysticism

Awareness of God as an indwelling, real Presence abiding within the individual is a fundamental aspect of mysticism. God's presence is not dependent upon times, nor seasons, nor places, but is possible of realization amidst the ordinary and usual occurrences of life. His presence relates the individual to His purpose, so that confidence even in apparent defeat is assured. Awareness constitutes a uniting of man with God in a vital and intimate relationship.

Because of attempted description, by non-Friends who have not experienced mysticism, confusion has resulted by making a condition of ecstasy identical with mysticism. Many notable mystics have decried this failure to discriminate between the two; especially has this been true of the Quaker mystic. Almost to a man, Quakers have made light of the extreme emotionalism of the ecstatic manifestations.

The fact that mysticism is the experience of the individual while in most intimate communication with God, a God who is good, has a powerful tendency to quicken the sense of good and to deaden the sense of evil. Mysticism will establish a sense of security, amidst forces which are working toward the ultimate triumph of the good over evil; it does not require a denial of evil, the power of evil, nor its occasional supremacy.

Pantheism has been accepted by certain types of mystics, who have pushed communion to the point of no separation between the human and the being of God. This negation is untenable, however, for the experience necessitates one who experiences the presence of God. Pantheism fails to account for the heightened self resulting from the experience of the awareness of God. It is especially to be noted that the great mystics of the pantheistic religions have departed from the norms of pantheism. Quakerism has consistently avoided any tendency to pantheism.

Mysticism has had tendencies which have worked themselves out in a variety of forms. The mystic may deny all else but himself; or he may deny himself; or he may deny the worth of man. From these Quakerism has been saved by its far-reaching social program.

Christian mysticism is to be defined within those realms wherein Jesus is the norm and standard for the experience. He constantly lived in the consciousness of God's presence. Mysticism may well be defined as living, that is, thinking, loving, willing, and acting, in the consciousness of the inner presence of God. This is the definition of mysticism most coherent with the facts of Quaker experiences and most truly descriptive of their mystical experiences.

Aspects of Quaker Mysticism

Those who seek to explain man in the terms of the physical alone encounter gigantic obstacles in the way to an adequate account of mysticism. But if the self is granted, an element is introduced which furnishes a unifying principle in the consideration of mysticism. The self of man has contact with the person of God, a truth constantly held by the Quakers.

The Quaker mystic comprehends wholes. He experiences God and grasps His relation to all of life. This method makes all things sacred or at least potentially so.

The self or person, when involved in the definition of mysticism, cannot abide any end short of a consistent whole. The individual finds self-unification by its contact with the Supreme Self. Life itself assumes finer aspects, with its exalted purposes of working with God. Here is the secret of the Quaker's peace and calmness within his own life and his aggressive program of love and peace for the world of men.

The mystical experience of the Quaker has wide social references. Not only is the entire personality introduced into the experience, but the whole society in which the Quaker has

PENN COLLEGE

The College with a Personality

HENRY CLARK BEDFORD, President

SPENCER MEMORIAL CHAPEL

A MODERN COLLEGE WITH A "FRIENDLY" ATMOSPHERE

Religious Education Liberal Arts Home Economics
Commerce and Business Administration
Music

Fall Term, September 12, 1932

lived is included. Social order is established on the basis of all experiencing the common unity with God.

The mystics discover common ideals and purposes because of their unity with the larger personality of God. God and man meet in the center of the mystical experience.

Quakerism has not known an outstanding leader who has not been a mystic; neither has there been an outstanding Quaker who was not a leader in social service. The presence of God stimulates to expression in humanitarian welfare. Quakerism has tested its mysticism, by its desire for and efficiency in social service.

EDUCATIONAL VALUES INVOLVED

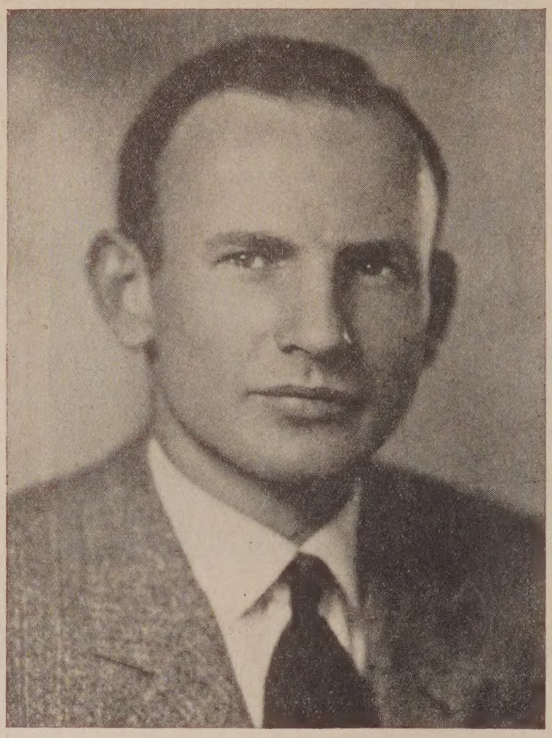
Educational values will build upon the biological values of food, sex and safety, but will find chief concern with the higher values. Educational values must contribute finer qualities to personality and increase its moral and spiritual powers. It is not assumed that all educational values are here cataloged, for the discussion is limited to those values resident in Quaker mysticism. Five educational values appear: (1) Centrality of Personality—Quakerism would sacrifice everything for the person. (2) Individual integrity—the uniqueness of selfhood was undisputed with the Quaker. He would not agree that the individual is to be lost in the mass while he is being educated. (3) Social reference—men were created cooperative. His education must conserve those elements which are socially constructive and inhibit greed, hate, fear, and revenge which destroy society. (4) The Synoptic view of life — the individual's education is not to be measured by the amount of information he may possess about one or a number of subjects, but by the degree of development attained by his whole personality. He is not an assembly of parts; into every activity in which he participates he puts *himself*, hence the entire being must be educated. (5) Experiencing God—the enrichment, which the Quaker mystic believes has come to him through his experience of God, is so vital to him he would count it as an educational value of the highest order.

THE PRESENT DAY SITUATION AMONG COLLEGES

During the progress of the church college in the United States, three rather distinct stages have been touched. Originally the church established its colleges for the definite purpose of educating students for the ministry. During this early period the church colleges were dominated by the prevailing educational theories, the most outstanding of these being the disciplinary and cultural values of the curriculum. The colleges were small, however, and in the intimate touch of faculty and student, the student received thought and consideration.

The second stage came with the broadening of the curriculum by the introduction of electives, which followed the rapidity with which new fields of knowledge were being discovered and explored. State and independent colleges were multiplying and the church college endeavored to gain and hold students by increasing the scope of the elective system and entering into actual competition with the well-financed universities. This period is marked by a move to break down all barriers between the academic atmosphere of the college and the commercial and industrial conditions of the community. A tendency to cater to popular demands, on the part of the college administration, has made for loose joints in the scholastic program. The student has more or less drifted for himself and with him has gone the poorly guided curriculum. During the present third stage, the church college is in the era of curriculum adjustment. Many of the revisions are but haphazard efforts. Many colleges doing but little in this line.

(Continued on page 468)



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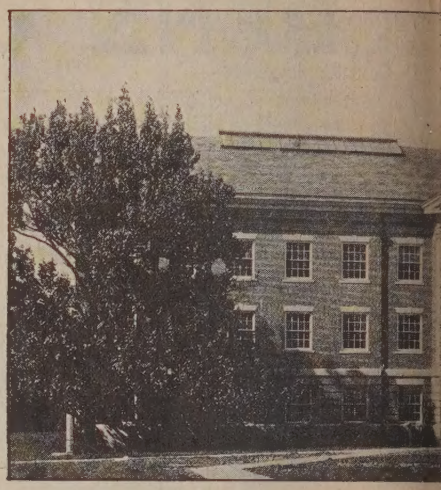

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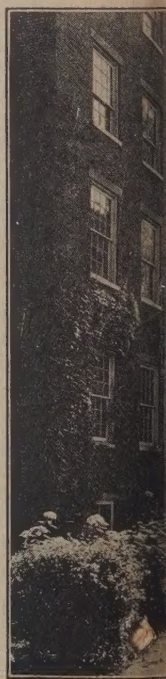

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Class Room Building

COLLEGE

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Dean of Women

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HOCKEY
All Scottish Touring Team vs. Earlham, November 18, 1931

The college based on the educational values in Quaker mysticism, has a unique opportunity in this period of educational readjustment.

Quaker mysticism has found its center in an "awareness" of a divine Personality. He abides within and energizes for social service. This commits Quakerism to a personalistic view, which colors all of its thought and experience of mysticism. Out of such a mysticism has come the educational values, suggested above.

Judging from catalogs of a number of colleges, Quaker and non-Quaker, these values are not being openly nor consistently emphasized. Tax supported colleges can not stress some of these values. Current comments in magazines indicate both a mistrust of the present policy of many colleges, and a strong demand for change in the direction of the values indicated.

There is an opportunity of rather huge proportions standing before the college which will embrace the educational values of Quaker mysticism. This would include administrative provision for the successful conduct of the college with these values as ideals. On the campus there would be created an atmosphere sympathetic to these values. Sincerity, simplicity, democracy and freedom of thought would exist. Worshipful chapel programs would be a necessity. The curriculum would be arranged to provide for the constant growth and enrichment of the personality of the student. The Bible department would be charged with the responsibility of furnishing courses to enable students to be intelligent and skillful in church work. Orientation courses would give Freshmen a personalized view of the universe. It would be natural and easy for students to find God as the purifier of their lives and as the Person who would enrich their personalities. The college would have achieved its end, when the student becomes wealthy in personality-qualities; when he finds God for himself; gains control of himself and is committed to social betterment.

PACIFIC COLLEGE

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Religious, Athletic, Social, Dramatic and Musical Activities.

Newberg, 25 miles from Portland, Oregon, has beautiful scenery and a mild climate. It is a delightful residence city, expenses are low and it is an ideal place to establish your home and educate your children.

College year opens September 19, 1932. Second semester begins February 6, 1933.
Catalogue and information will be sent upon request.

LEVI T. PENNINGTON, President

PACIFIC COLLEGE

In spite of the well but not favorably known depression, the student body of Pacific College this year has been almost exactly the same as last year. Last year the women students greatly predominated, but this year the student body has swung back into balance, and the number of men and women is again almost exactly even.

Two students who add color to this year's student body are a Negro, who is secretary of the Young Men's Christian Association, and a native of India, who is preparing for educational work in his home land after he completes his course here. This East Indian student is kept very busy at week-ends and during vacations giving addresses on his native land before gatherings of many kinds.

To meet the grave financial situation which confronts Pacific College, as it does most educational institutions, the budget for next year has been "cut to the bone," in about the only place it could be cut, Faculty salaries. The Faculty members were not asked to take a reduction but they voluntarily offered one-tenth of next year's salary to aid in balancing the budget, and in addition to this the Faculty has been reduced by three, the other members of the force taking over the work of these three teachers. This will mean a total reduction of salary budget of more than 25 per cent.

Since the return of President and Mrs. Pennington from their trip to the eastern part of the United States and to England and Ireland, President Pennington has been more than usually busy in the way of public speaking. The two things which people have wanted most to hear were addresses on "Three Common Problems of England and America" (prosperity, prohibition and peace), and

"Some Glimpses of our English Cousins."

In connection with a visit of President Pennington, Friends of the eastern part of the United States have made material contributions to aid the College during the present year.

PENN COLLEGE

Penn College has just celebrated its fifty-eighth annual Commencement season. The class of 1932 has fifty-five members, including the thirteen who will finish in August. This will bring the number of alumni up to 1313.

Recently a study was made of the types of service in which the alumni have engaged. Of the 813 who are not housewives of recent graduates still preparing for their work, 401 have made education their life work. Of these, 6 have been college presidents, 92 members of college faculties, 25 superintendents of schools, with 27 in secondary school work. Business has claimed the second largest number, 121, including 13 bankers. One hundred ten have engaged in religious work, with 69 ministers and church secretaries, 23 missionaries, and 18 Y. M. and Y. W. C. A. secretaries. There are 66 farmers, 33 physicians, 19 lawyers, 13 librarians, and 13 in social and personnel work. The 37 others are made up of ten groups, dietitians, nurses, engineers, chemists, editors, forest rangers, architects, authors, and one artist. While only two have been in state legislatures, many have actively engaged in work for prohibition, international good will and other movements for civic and world betterment. The above figures show that the alumni of Penn College have been contributing to the better things of our national life.

Penn College is making a heroic struggle for continuance, not however that there may be merely another college in Iowa. The Board of Trustees, the Faculty, and the supporters of Penn College feel that her reason for existence is that she puts into her educational program an element that gives a certain tone or color to the educational picture of Iowa and to that of Friends. Too much of the educational work of this country is concerned with the material things of life. Penn College believes that it should stress the education of the spirit by which are developed character and ideals, considering that the physical things of life are handmaids or tools through which spiritual realities find their realization and expression.

In common with every other institution, Penn College has felt very keenly the effects of the financial situation. Membership in the North Central Association of Colleges has been lost because of the greatly reduced income from endowment. If the College is to live through this period and plan for a greater service later, it is imperative that a fund of at least $25,000 a year be provided annually for current operation. This year, although hundreds of loyal alumni and friends have sent in small checks, and by rigid economy expenditures have been kept within the reduced budget, the college came to the end of the year owing the Faculty a few months' salary.

In spite of the financial situation, Penn College is attempting to keep up its high standard of scholarship which has been maintained by a Faculty of high scholastic attainments and evidenced by the excellent work of her graduates in graduate and technical schools.

During the past year a serious study has been made of the curriculum with the desire to coordinate more thoroughly the courses offered. As a step in that direction, the departments have been grouped into six major divisions, each with a chairman. These six chairmen are unitedly seeking to bring about a coordination that will more nearly enable the College to achieve her high aims.

Nebraska Central College

Central City Nebraska

"A College Whose Spirit and Ideals are Friendly"

The College of Nebraska Yearly Meeting

Trains for Complete Living—
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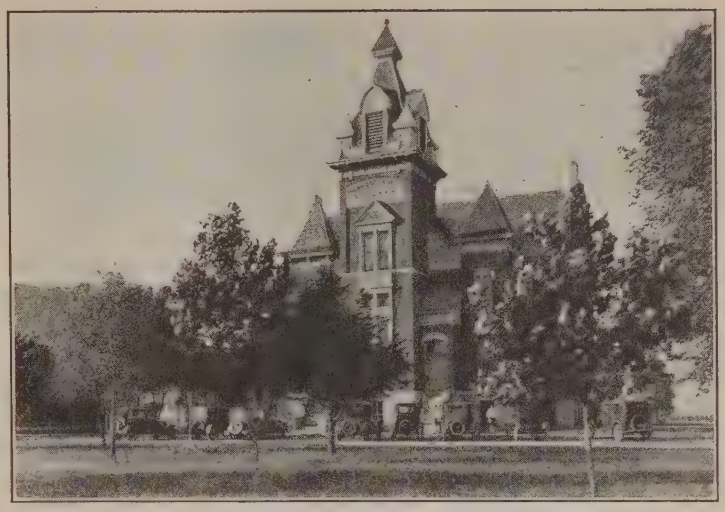

Established more than Thirty Years ago by Friends of the pioneer spirit who wished to provide a Training-center for the young people of this section of the Middle West. Many of its graduates and former students are now in the active work of Nebraska Yearly Meeting, the Five Years Meeting and of the Society of Friends at large because Nebraska Central College has recognized its responsibility of helping to provide a trained leadership for the work of Friends.

Nebraska Central College invites you to investigate its Scholastic Standing, the Courses available, the Cost of Tuition, and other items of interest.

For catalog and full information address O. W. CARRELL, President, Central City, Neb.

NEBRASKA CENTRAL COLLEGE

The Commencement Season, June 3-7, was delightful at Nebraska Central College. The first event was the presentation of the play entitled, "Scoops," by Margaret Parsons by members of the Dramatic Club. The annual College picnic was held on the following afternoon. On Sunday evening, June 5, the Baccalaureate service was held, participated in by the various churches of Central City. The sermon was given by E. C. Ford, minister of the First Congregational Church of Grand Island, Nebraska, who chose as his subject, "Nor Lose the Common Touch." This was a very helpful message with many applications to conditions of the present day.

Monday, June 6, was Commencement day. The weather was beautiful and many former students and friends of the College gathered for the various events. The annual June Festival was held on the front campus at 4:00 in the afternoon. This Festival combined with it the crowning of the May Queen and the winding of the May poles. Faye Thomas of Central City had been chosen as Queen of the May, while Clarke Raser of Chapman, Nebraska, both members of the Senior class, had been chosen as Cardinal. The Festival this year was in the nature of a pageant entitled, "America in the Making." This was written by Golda O. R. Carrell and depicted various elements which entered into the making of our National life. The Festival was directed jointly by her and by J. Evelynn Mott.

The Commencement Exercises were held at 8:00 o'clock in the evening at the Friends Meetinghouse. We were especially favored in the speaker for this occasion—Alfred C. Garrett of Philadelphia, who is so well known among American Friends and also among Friends in England and Germany. He chose as the subject of his address, "Education and Religion in Our Equipment." It was a very discerning and thoughtful message and was very greatly appreciated by the large audience that was present.

Tuesday, June 7, was observed as Alumni day. The special events were

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A Friendly School

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W. O. MENDENHALL,
President
Wichita, Kansas

the College Alumni Breakfast and the Academy Alumni and Old Students' Association Banquet of the evening. These were delightful events and were thoroughly enjoyed.

The year which has just closed marked the thirty-third year of Nebraska Central College. It was a very good year but also a difficult one because of financial conditions. Among those who visited the College and brought helpful messages were Dr. Khalil Totah, Esther E. Baird, Dr. Joan Mary Fry and Ebenezer and Muriel Talbot. The College served as host to the Forensic Association of the Colleges of the State and to the Nebraska Association of Church Colleges during the year. We are looking forward to the privilege of entertaining the General Young Friends Conference, July 15-22.

Definite plans have been made by the Board of Trustees for the coming year so that the work of the College may be continued and its helpful service extended throughout Nebraska Yearly Meeting and this section of the Middle West.

EARLHAM COLLEGE

American colleges, like American business institutions and like private individuals, have been compelled for the past three years to fight their way against a rapidly receding tide of national prosperity. This has been for all a difficult and trying task, and yet it is believed that it has had for all its compensations. It has led to self-examinations, to reconsideration of moral, intellectual, and material objectives, and to an effort which might not otherwise have been elicited to attain these objectives.

Earlham is humbly but devoutly thankful for the measure of success which has been attained in struggling through this outflowing tide towards the firm ground of her hopes.

In the fall of 1929, just prior to the beginning of the financial and economic debacle which has persisted since that time, Earlham opened with 375 students and closed the fiscal year with an operating deficit of nearly $39,000. The fall of 1930 brought 443 students and the college, owing to increased revenues and administrative economies, closed that fiscal year with an operating deficit of only $6,000, $5,000 of which was due to a falling off of endowment income as compared with the preceding year. This deficit was promptly met by the gifts of generous friends. In the fall of 1931 Earlham opened with 493 students, and despite the fact that her endowment income for the year 1931-32 will be some $9,000 less than during the preceding year and that it was necessary to adjust an old claim for $2,500 and to give $7,500 more assistance to worthy students in the form of gifts, loans, and employment than the year before, the operating deficit of college for the year will approximate only $7,000. In other words, but for the one factor of the decrease in endowment income due to the extraordinary economic conditions now prevailing, the year 1931-32 would show a balanced budget and a modest profit, and it must always be remembered that Earlham is exceedingly fortunate in the relatively small loss which she has sustained in her endowment income as compared with the falling off of incomes generally and with the experience of many similar institutions. She has not only withstood the ebbing tide; she has materially advanced in spite of it.

* * * *

This gain, it is believed, has not merely been confined to material things. In the necessary struggle to balance the college budget the fundamental intangibles for which budgets and colleges exist have not been forgotten. Two typical illustrations may be given.

The college owes its best efforts not only to its students but to the church which has created and fostered it and to the community which supports it. It has been thought that there could be no better way to meet this joint obligation than to serve the cause of international peace and good will, and for that purpose each year there has been held in the spring a so-called Institute of Polity for the study of international questions under the instruction of men of the highest theoretical and practical authority. This institute has been made possible by the generosity of Mr. Chester D. Pugsley of Peekskill, New York, who has established a number of similar institutes both in this country and abroad and who is the donor of a scholarship at Earlham open to the children of American consular officers of career.

* * * *

Earlham is traditionally strong in the natural sciences. Joseph Moore and David Worth Dennis gave her an outstanding position in science which has been worthily maintained by their successors. This tradition makes peculiarly appropriate the week-end all-college outing for nature study and for the enjoyment of the great outdoors at Turkey Run State Park which took place last fall. This outing was so successful that it is planned to repeat the experience in future years, visiting one or another of the points of natural beauty and scientific interest which abound in the territory within easy reach of the college.

WILMINGTON COLLEGE

The Fifty-seventh Annual Commencement of Wilmington College was held on Friday morning, June 3, 1932, at which time degrees were granted to forty-four students and teachers' diplomas to a class of forty-six. An honorary degree of Doctor of Laws was conferred upon Mr. B. O. Skinner, State Director of

Education for Ohio and former president of Wilmington College.

In connection with the regular commencement exercises, the new president, Dr. Walter L. Collins, was formally inducted into office. The ceremony, although simple, was very impressive and was attended by representatives from various other colleges.

The First Summer Term opened on June 6 with an enrollment of 472 which is a material increase over that of last year. The second summer term will begin on July 18 and close on August 19.

Representatives from the Wilmington College Y. W. C. A. who are attending the Lake Geneva Conference are: Dorothy Steele, Dorothy Curless, Hazel Temple, and Madelle Gano.

SKETCHES OF PENDLE HILL

By Edith Stratton Platt

"Dreamer of dreams! We take the taunt
with gladness,
Knowing that God, beyond the years
you see,
Hath wrought the dreams that count
with you for madness
Into the substance of the life to be."

It is the belief of many of these Dreamers of Dreams that we must begin living right here and now *as though* the Kingdom of God had already arrived, was "in our midst"; that only as we fulfill the inner conditions for it can we see or labor intelligently for the outer; that we must touch Power ourselves before we can transmit Power.

A day at Pendle Hill starts out at least courageously on this assumption and some of the most living and beautiful experiences of the family here have come in those fifteen or twenty minutes after the breakfast dishes have been washed and the rooms mopped and dusted and we sit down together under "the covering of the Divine." It may be that we gather on the Eastern Terrace in a flood of golden sunlight with "Sister" Song Sparrow helping in the vocal service; it may be in the Common Room before a quietly humming log; but where it is matters less and in what state of mind and spirit matters all. For in the silence we dare to look into the mirror of our life together and we see therein the texture—good, indifferent or bad—with which we are clothing that day.

Once a week at this period Henry Hodgkin gives a talk about some aspect of the spiritual life and some of these morning talks will stand out as peak experiences in our apprehension of things invisible. He sits there in the big wing chair by the fire-place and speaks of those burning moments out of which was forged by Maude Royden, Richard Roberts and himself, the Fellowship of Reconciliation in a world denying fellowship; or he speaks another morning very simply and intimately of the way the call to the ministry may come and develop in those whose lives are wholly committed to the will of God.

More determinative than all the guests who have honored our prophet's chamber for a day or a week are the great teachers in our midst who day after day and week after week give of their life. It would be impossible to give an adequate idea of all the little and big ways that the Hodgkins enrich our lives here. Residents at Pendle Hill if they are wise and fore-seeing keep a little book of games and stunts and stories and poems which can touch a free evening with the magic of relaxation and hearty fun. All these indirect and subtle "asides" to our life together are more difficult to communicate than the actual courses on our curriculum. There was Rufus Jones tracing the golden thread of Mysticism from the dim past to his Aunt Peace which has left one indelible impression.

Douglas Steere guided another seminar on problems of thought raised by such challenges to religion as are given by Walter Lippmann, Joseph Wood Krutch, Bertrand Russell. Against the background of the philosophy of Auguste Comte and modern Humanists, the strength and the limitations of the scientific method have been studied and the need discovered for a direct intuitive method competent to apprehend what Eddington calls the non-metrical aspects of reality. Readings in Streeter, Bergson, M. C. Otto, von Hügel and others have opened new approaches to a religion of the spirit. It is a matter of

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Fall Term opens September 12, 1932

Address all communications to The President, Wilmington College, Wilmington, Ohio

PENDLE HILL

Offers a year of rare opportunity in preparation for Christian Life and Service

Henry T. Hodgkin—"Social Relationships and Problems," "International and Inter-state Relationships," "The Quaker Movement."

Rufus M. Jones—"History of Christian Thought."

J. Herschel Coffin—"Problems of Thought," "Psychology and Life Situations."

James Moffatt—"The Pauline Interpretation of Christianity," "The Fourth Gospel."

Possibly a course by Henry B. Sharman on "The Life of Jesus."

Write for Information—Pendle Hill
Wallingford, Pennsylvania

WHITTIER COLLEGE

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Dormitory, or home residence.

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For Catalog and other information address

The Registrar, WHITTIER COLLEGE, Whittier, California

common observation at Pendle Hill that this course is a sort of physical endurance test, for the pursuit of truth becomes so hot that even the dinner bell strikes on deaf ears and in the intermission for tea almost as much philosophy is consumed as little sandwiches. Five Westtown teachers have been stalwart members of this group.

Henry Hodgkin's seminars on "Problems of Action" have the habit of eventuating in print—last year in a little book, "Seeing Ourselves Through Russia." This year the problem chosen was the genius and technique of certains groups who have swung out of the ongoing stream of the majority and have borne testimony to conscience and conviction on some vital issue.

There no doubt have been, and will be courses on the history of Quakerism that leave one untouched and dusty. That they may, however, become intriguing disclosures of what a consuming religious passion does to ordinary people was demonstrated here this spring. It would take a stubborn heart indeed to resist the lure of the Quaker movement when it is made to march as in the beginning. This it did under the guidance of Henry Cadbury and Howard Brinton leading jointly.

The procession of cars rolling up for Dr. Sharman's afternoon and evening seminars is a weekly reminder of the possibilities there are for extension work beyond our own hedges. Over sixty men and women from a radius of fifteen miles were enrolled this year in these classes alone. The religion of Jesus has become a matter of supreme interest and earnest search to some at least to whom it has meant little in the past except a tradition or a sentiment. What if with all our modern talk of "bringing in" the Kingdom of God we should not ourselves be the kind of persons of whom it is built! Jesus has an answer to that age-old and crucial question, "What must I do . . . ?" —an answer which is staggering in its demands and simplicity and as far as we can apprehend, timeless in its validity: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. This do and thou shalt live."

It may be said with all reverence that Jesus is the central Person at Pendle Hill and the process of finding life that is abundant, the central question and the central quest.

WHITTIER COLLEGE

Five hundred students was the attendance goal set by Whittier College years ago. It was attained in 1932, with a graduating class of seventy-eight bachelors of arts and three masters of education.

This growth has been made in gradual, almost regular increase. Full recognition was given six years ago by the Association of American Universities because of the sound work in religion, history, literature, languages, the social and natural sciences, given by a thoroughly trained faculty. This broad cultural basis for living and for graduate work continues to be the chief interest of Whittier.

Two new enterprises undertaken the past year are engaging the interest of a wider circle of students. One came through the affiliation of the Broadoaks School of Education at Pasadena, California, with Whittier College. On that campus Whittier now has its own kindergarten and nursery school where its teachers in training have an unsurpassed opportunity for practice and for study in child research.

The other field is in training for social service which has been greatly developed by the integration with Whittier of the Y. M. C. A. college of the West. Matching the other institutions in Springfield, Massachusetts, and Chicago, Illinois, Whittier is now the official Y. M. C. A. college for all the western area, which is attracting a fine type of thoughtful, high-purposed young men. Since a large proportion of the work is made up of regular college courses, and since many of its special courses are adapted to all kinds of social service, this enriches the opportunities of all the students.

The large number of junior colleges and of other four year institutions in Southern California has made the problems of Whittier very difficult. A joint board and faculty commission studied the situation carefully for months the past year and as a result of their recommendations two principles were held basic for the maintenance of Whittier: high scholastic standards; the faith and practice of Friends. The first is made necessary by the stern requirements of the age and of the intense competition; the second is not only in harmony with the plans of the founders, but because of its attraction for the highest type of youth, is actually the best business asset of Whittier College.

WESTTOWN SCHOOL

Westtown Commencement on June 15th gave evidence of wide diversity in its student body and interests. Among the 47 graduates were a goodly number from the South and West and New England with the predominant group, as always, from Philadelphia and its vicinity. There were children of such representative Quakers as Passmore Elkinton, Harvey Perry of Rhode Island, President Binford of Guilford, Wendell G. Farr of Wilmington and J. Herschel Coffin of Whittier College. There were no members of the Earlham group this year, but among the honors read out at Commencement stood the name of Suzanne Williams of Richmond, Indiana, as head of all the girls in scholarship. The Commencement speaker chosen by the class this year was William J. Reagan and his message was warmly appreciated by the students.

Four of the graduates read essays at the Commencement exercises. These essays were to an unusual degree expressive of the personalities and interests of the writers and not mere literary efforts ground out for the occasion. Nannie Bennett, who has spent most of her life in Japan, read delightful stories which had been told her by her Japanese nurse. David Elkinton gave a deeply sincere and able discussion of modern social problems, particularly that of international relations; Caroline Wilson, whose father is a poet as well as a lawyer, read a glowing tribute to the young war poet, Rupert Brooks; and Charles Perry talked informally but with great enthusiasm about his hobby of sailing and the adventures it had brought him.

The references to Japan were made

more interesting by the presence in the gallery of Dr. Inazo Nitobe, a great-uncle of young David Elkinton who was analysing so clearly the course of Japanese foreign policy in Manchuria and Shanghai. Dr. Nitobe spoke a few words at the close of the exercises on the subject of gratitude which the young graduates might feel at this time toward their families and the School for the opportunities given them.

Instead of the usual Senior play this year, a program was arranged for the night before Commencement which would require less arduous preparation on the part of the already burdened Seniors. A reception was given to the parents and guests of the Seniors immediately after supper, followed by a program in the auditorium. The weather unfortunately made it impossible to hold the reception on the hockey field and the program in the Greenwood as had been planned. Various members of the Senior Class sang or played and some of them presented a one-act play by Susan Glaspell, "Tickless Time." It was a varied and pleasing program and left the Seniors time and energy enough to concentrate on final examinations, and "College Boards" which face a large number of the class soon after Commencement.

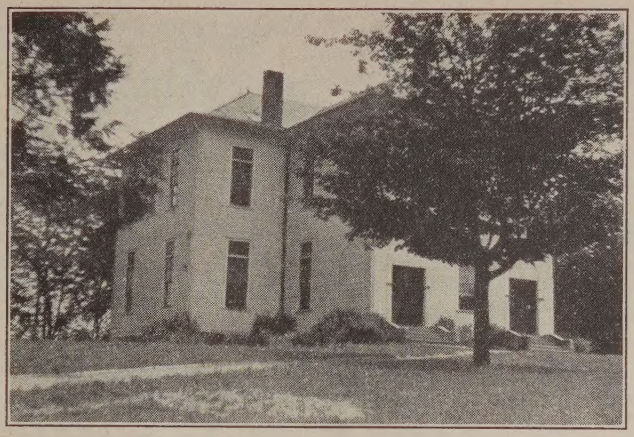
FRIENDSVILLE ACADEMY

The recent Commencement of Friendsville Academy was marked by a home-coming day May 26th, in honor of the 75th anniversary of the school and by an address in the evening, delivered by Samuel L. Haworth of Guilford College, at which time diplomas were presented to the eleven graduates.

The home-coming celebration was attended by some four hundred graduates, former students and friends of the institution. There were men and women present who attended the school forty, fifty and some, even sixty years ago. It was most impressive to hear them tell of the training and teachings received at this institution which had helped guide them through the intervening years. One felt that indeed it was worth all effort and hardships required if a school could continue to give to boys and girls the things that Friendsville Academy has given to so many through the past seventy-five years.

Farm development which was started last year has been continued with the completion of a small but very modern dairy barn, increasing the number of cows sufficient to furnish milk and butter to the boarding departments, and a few other minor changes leading toward increasing the value of the farm to the school. This spring some of the students, under the direction of J. A. Ratcliff, Farm Supervisor, set out some five thousand strawberry plants which we hope to increase as they prove productive.

The enrollment for the past year was eighty-two, which is ten per cent increase over last year. Forty-one, or just one-half of our students, were Friends. There were thirty boys and fifty-two girls, about one-third of whom live in or near Friendsville, while the others were from the Great Smoky Mountains, Knoxville, and other parts of Eastern Tennessee. Fifty of the students were in the high school department and thirty-two in the grades.



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For catalog and information address MARVIN H. SHORE, Principal
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LINCOLN SCHOOL
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Lincoln school is a school for girls under the ownership and control of the Yearly Meeting of Friends for New England.

College preparatory and general courses. Thorough preparation for the College Board Entrance Examinations. Certificate privilege.

Well equipped studio, laboratory, and gymnasium.

Outdoor sports include Basket Ball, Base Ball, Volley Ball, Tennis, Archery, Skating, and Horseback Riding.

Address: FRANCES E. WHEELER, *Principal*

GEORGE SCHOOL

On June 14, one hundred George School students received diplomas which indicated a satisfactory completion of their courses of study. This concluded a very interesting year. Despite depressed business conditions, George School maintained its normal full enrollment.

Last autumn, sixty-three graduates entered thirty-three accredited colleges. Swarthmore received eight, Pennsylvania State, seven, and Earlham, five. The others scattered widely as single individuals or in groups of two, three or four.

One member of the class in a nation-wide competition won an honor scholarship of $600 at Barnard College; another by competitive examination won the scholarship of $400 awarded by the State of Pennsylvania for her senatorial district.

The records of the class of 1930 in their Freshman college year showed more than half of them ranking above the average of their classes. Places in the highest quarter were attained at Swarthmore, Haverford, Massachusetts Institute of Technology, Amherst, Goucher, Earlham, Pennsylvania State and Bucknell.

Honors were given at college commencements last spring to a larger number of George School graduates than ever before. Six were elected to the honorary societies: Sigma Xi and Phi Beta Kappa, at Bryn Mawr, Union and Swarthmore Colleges. The proportion of graduates receiving honor awards at Swarthmore College was the same as for the class as a whole.

There has been a strong interest among the students during this year in the economic maladjustments now producing widespread unemployment, as well as in the relief work of the United Campaign in Philadelphia and vicinity last autumn, and the American Friends Service Committee in the West Virginia coal fields. Last autumn, five Friends schools sent a delegation of twenty-eight students and teachers to Morgantown to participate in the relief work that had already been established, to observe conditions, and to recommend to their respective schools appropriate courses of action. Four students and two teachers from George School made the trip and, following their recommendation, the school adopted Maidsville public school and set out to supplement the regular feeding work by making Christmas bright. Books, clothing, dolls, material for games, were forwarded, and distributed at a Christmas party at Maidsville by a delegation of teachers who gave a portion of their Christmas holidays for that purpose. Since then, the school has been active in raising funds to purchase tools for the woodshop of the Maidsville school. This is a definite step in the work of economic rehabilitation. The Faculty made possible a visit to George School by the Principal of the Maidsville school and his wife, Mr. and Mrs. F. L. Hungerford. These steps have built up a mutual understanding of the problems we are facing in the world today.

For the school year which commences on September 14, the staff of this year will return without change. Indications are that parents of present students and also of new students will do their utmost under difficult circumstances to make arrangements for the education of their children during the coming year.

WITH WASHINGTON FRIENDS

The closing exercises of the Sunday school of the Friends Meeting of Washington, D. C. (Florida Avenue), were held on the 19th of June. There were recitations by some of the younger children and a group exercise which included all of the smallest ones, a pageant in costume of the making of the flag; a story of the life of William Penn. These with several hymns, led by the Young People and the Twenty-third Psalm recited by one of the classes closed a simple but pleasing program. The school has been well attended and has included two adult classes and the Young People's group.

During the winter posters were made showing the needs of the miners and each child was asked, on a certain day, to bring a garment to be sent to the coal fields. We have given from the collections on Sunday morning, money to the National Council for Prevention of War, to a member to use for milk for needy children, and money and clothing to a colored Mother and Child Center.

The collection on the closing day goes to Camp Good Will, a municipal summer-outing camp where two of our young people are working this summer.

Furman Mulford, who has acted so ably as superintendent since the school opened in January, 1931, has resigned and Lawrence Morlan has been appointed in his place.

NEW YORK FRIENDS HOLD ANNUAL PICNIC

The Annual All-Friends Picnic of New York Friends will be held this year on Saturday afternoon, July 9. This picnic is primarily a welcome from New York Friends to those from other parts of the country who are studying in New York during the summer. The New York Meetings take turns in making the arrangements: this year the Fifteenth Street Meeting has the responsibility.

The picnic will be held, as usual, at the foot of the Palisades near the Dykeman Street Ferry (the most easily reached by subway to Dykeman Street). From 3:30 until 5:45 the red-and-black Quaker Service Star will be conspicuous on the New Jersey side of the Ferry. Its bearer will direct picnickers to the party, about one-half mile along the shore to the south. Friends are invited to come at 3:30 for games, climbing or hiking, and acquaintance, or at any time thereafter. Supper will be at 5:30. Individuals will please bring sandwiches, a cup and spoon. The committee in charge will provide coffee, a general dish, and ice cream.

All Friends and their friends in New York and vicinity are invited. Please send information concerning any who are to be in the city and should receive notices to Virginia Griffiths, 221 East 15th Street, New York City.

A brave man knows no malice, but at once
Forgets in peace the injuries of war,
And gives his direst foe a friend's embrace.

WILLIAM COWPER.

MOSES BROWN

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College Preparatory. Separate Upper and Lower Schools.

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L. RALSTON THOMAS, *Headmaster*

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QUAKERDOM · AT · LARGE

Henry T. Hodgkin has returned to his home in Wallingford, Pa., after a very successful operation at Baltimore, Md. He and his wife, Joy Hodgkin, expect to spend the summer in England, sailing June 28 on the S. S. *Leviathan*, White Star Line, New York.

* * * *

"Fighting without quarreling" is a real accomplishment is the sentiment concurred in by "Q. Q." in his letter from London in *The Friend*. He says, "A Friend with whom I disagree on almost everything, but to whom I always listen with delight, remarked to me during Yearly Meeting that he thought Friends were among the few people who could fight one another without quarreling. I think there is a good deal in this."

* * * *

Abbie C. Haworth, wife of W. P. Haworth, Miami, Oklahoma, was honored on her eighty-third birthday with a special dinner in which her relatives of that section shared. A second stroke of paralysis last May wholly disabled her but, with the use of a wheel-chair she came to the table where was a cake with eighty-three spelled out with candles. For more than half a century she has shared with her husband his work in the ministry. Several accidents caused physical disability in more recent years and in April, 1931, she suffered a stroke from which she recovered sufficiently to move about the home with aid of others. She finds the extreme hot weather a great trial, but she appreciates the prayers of her many friends which help her maintain her confidence in God in these days of severe affliction.

* * * *

Carl Heath, of London Yearly Meeting, has written a critical comment of the teaching of Karl Barth of Germany which is now available in book form under the title, "The Challenge of Karl Barth." He traces the present movement in Germany of which Karl Barth and Emil Brunner are the foremost leaders, and characterizes their position as "the combination of an utter and often contemptuous rejection of all religion resting primarily upon so-called religious experience, along with the utmost assertive dogmatism." Conceptions of immanence and the inner light are set in contrast to the teaching of the complete otherness of God which is characteristic of the Barthian school. In the light of human experience, God is immanent as well as transcendent and is known in relationship with the human spirit. He says, "For my part, speaking as a Quaker, I see the act of God right through the whole surge of human life in all its great movements, that is, I do accept history as revelation in a sense wholly rejected by Barth." An English bibliography is appended of recent books as an aid in further study of this movement.

NEWS OF OUR MEETINGS

The month of June was made interesting to Friends at Bloomingdale, Indiana, by the pastor, Lyman G. Cosand who was assisted by committees of the meeting. On the first Sunday of the month occurred the awarding of credits to the Go-to-Church-Band of children and intermediates, and the consecration service for the babes, the young parents with the little children standing in front, while the pastor led in the impressive exercises. The usual observance of Children's Day came on the second Sunday in June. On the third Sunday, a special service was arranged for men and women of the community, who are eighty years old or more. Fifteen of the octogenarians were present at this meeting. They were seated in the center section of the church, and were shown the respect due them by the minister, the choir, and the audience.

* * * *

The attendance at the Sunday school of Jonesboro, Indiana, Friends reached two hundred on June 12. A Cradle Roll program was given, the members and their mothers being present. The superintendent, Elsie Sutphin, presented forty-three certificates as a result of her active work in this department. The Quarterly Meeting here on June 18 was well attended. Among visiting ministers were Charles E. Hiatt, S. Adelbert Wood, George W. Bird, and Herbert Haldy, Adelbert Wood giving the principal message in the morning. Fathers' Day was fittingly observed on June 19 in both school and meeting. Junior Coppock and Ethel Smith gave appropriate readings and the pastor an inspiring sermon on "Honoring Fathers." Not only was the memory of absent fathers cherished by observing the day but they would inspire living fathers to a full sense of responsibility to right living. Clyde and Lena Watson will continue as pastors another year. They have gone for a few days rest to Shafer Lake, Monticello, Indiana. The Vacation Bible School had an enrollment of 102. It closed with a program in the church on Sunday night, after two weeks of good work, and a picnic the following day in the park for the older children. A party for the beginners was given at the home of Irene Stanley. Several children from other churches attended also.

* * * *

Chicago Friends of the Fifty-seventh Street Meeting announce speakers for the next six weeks as follows: June 26, Dr. Arthur W. Cordier, Professor of History at Manchester College, who is one of the speakers at the Mid-west Institute of International Relations; July 3, Dr. Arthur G. Falls, chairman of the Rase Relations Committee of the Urban League; July 10, Harry A Pace, president of the Supreme Liberty Life Insurance Company; July 17, Attorney Earl B. Dickerson; July 24, Charles O. Dawson, a Negro artist of some distinction; July 31, Earl C Moses, Director of Research of the Chicago Urban League.

CENTENNIAL CELEBRATION AT WEST UNION

West Union Meeting in White Lick Quarterly Meeting, near Monrovia, Indiana, will celebrate the one hundredth anniversary of the founding of the meeting, on July 17, with an all-day meeting and a basket dinner at noon. The sermon at the morning meeting for worship will be given by Richard R. Newby, superintendent of Western Yearly Meeting. In the afternoon, a paper of historical interest will be given by Lena Hadley, and an address by Laurence Hadley of Purdue University. Special music will be provided for each session. All interested in this celebration are cordially invited to come and spend the day with old friends and enjoy the services.

A Junior and an Intermediate Christian Endeavor have been organized this summer in West Union with Marcia Van Den Bosch and the pastor, Bernice O. Riddle, as leaders. The attendance has often been more than thirty. They provided the program at the Sunday night meeting on June 19.

The Calendar Circle sponsored a Mother and Daughter banquet in May in which a hundred and fourteen mothers and daughters participated. The pastor was toastmistress and responses were given to Mothers of Yesterday, of Today, and of Tomorrow. Mrs. Charles Shields of Clayton, Indiana, gave the special address on "Mother's, New and Old." An orchestra furnished the music.

The Lydia Taylor Painter missionary society held its annual guest meeting, June 16, at the home of Katheryn

OAKWOOD SCHOOL

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A Co-Educational Preparatory Boarding School Conducted by New York Yearly Meeting of Friends

Open to any boy or girl of good moral character who is prepared to do the work of the School. The course covers the subjects of a college preparatory grade usually offered in a good Secondary School and one preliminary year equivalent to work of Eighth grade.

Descriptive catalog giving all information regarding Oakwood and showing pictures of the buildings, grounds, etc., will be sent on request.

WILLIAM J. REAGAN
Principal

Thompson for the fourth succeeding year. A splendid dinner was enjoyed at noon followed by a program when the regular lesson of the society was presented. In addition to the regular members, several guests were present. Much regret was expressed that the one for whom the society was named has been unable to attend for several months, and for the first time was absent from the annual dinner.

The times of our spiritual life should not exhaust themselves in fruitless emotion: we must follow on to know the Lord.—W. L. WATKINSON.

BIRTHS

FURNAS—To Elizabeth A. W. and Paul J. Furnas, Woodbury, New Jersey, June 20, 1932, a daughter, Elizabeth Ann.

HAINES — To Eldon and Portia R. Haines, Wilmington, Ohio, June 2, 1932, a son, Arthur Webster.

REMBOLT—To Irvin and Madaline Rembolt, Central City, Nebraska, May 22, 1932, a daughter, Patty Sue.

SHORE—To Marvin and Pansy Shore, Friendsville, Tennessee, June 3, 1932, a son, Philip Donnell.

SOLT—To Guy W. and Ella Solt, Central City, Nebraska, June 5, 1932, a son, William Elton.

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MARRIAGES

WRIGHT-FISK — At Unadilla Friends Meetinghouse, June 16, 1932, Roscoe W. Wright and Eleanor M. Fisk, both of Unadilla, N. Y. Henry M. Vore, minister.

WANTED:

A passenger to drive east from Indianapolis about July 30th. Driver's destination, Washington, D. C. Address L. E. H., % The American Friend, Richmond, Indiana.

FOR RENT

Five room cottage at Quaker Haven on Dewart Lake, Indiana. Mrs. A. R. Steddom, R. R. No. 3, Franklin, Ohio.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

NOTICE

ATLANTIC CITY — Private Guest House. Friends family. Residential section near beach. Rates moderate. Address 16 S. Troy Ave., Atlantic City, N.J.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks south. Garfield V. Cox, Clerk, 1332 East 56th Street. Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church. West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitler, Minister, 13560 Roselawn Ave., Detroit, Phone Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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